

WANTED: JESUS



JESUS (Also Called "The Christ")

- THIS MAN, A NOTORIOUS 'PEACENIK', IS WANTED ON THE FOLLOWING CHARGES:
 - CONSPIRACY TO OBSTRUCT THE DRAFT: REQUIRES FOLLOWERS NOT TO KILL
 - PRACTICING MEDICINE & WINE-MAKING WITHOUT A LICENSE
 - INTERFERING WITH BUSINESS MEN IN TEMPLE
- APPEARANCE: TYPICAL 'HIPPIE'—BEARD, LONG HAIR, SANDALS, YOUNG—ABOUT 30 OR LESS
- MAY BE ENCOUNTERED IN ANY SLUM PAD, LOVE-IN, OR ANTI-WAR DEMONSTRATION (LESS OFTEN SEEN IN CHURCH OR SUBURBIA)
- DISREPUTABLE GROUP OF FOLLOWERS, FORMERLY CALLED 'APOSTLES', NOW 'FREEMEN' (From his saying: "You shall know the truth and the truth shall set you free.")
- URGES LOVE NOT WAR—LOVE OF EVERYBODY INCLUDING COMMUNISTS
- ENCOURAGES FOLLOWERS TO LAY THEIR BODIES ON THE LINE, EVEN TO PRISON OR DEATH
- ANTI-CAPITALIST—URGES FOLLOWERS TO SELL EVERYTHING AND GIVE TO THE POOR
- IS GIVEN TO VISIONS, PROBABLY HALLUCINATORY: TURNS PEOPLE ON

This man is DANGEROUS—especially dangerous to the young who have not been taught how to ignore his so-called Message and inflammatory statements. Do you want your kids turned on? Although he was formerly arrested and convicted,

WARNING: HE IS STILL AT LARGE!

Remember: This man is a threat to your sons and daughters and to the American Way of Life. If you see him or hear of his activities in your town or college campus, notify the House Un-American Activities Committee and CALL THE POLICE OR FBI AT ONCE.

the bullet

Mary Washington College of the University of Virginia

Christian Radicalism: what

By SUSAN WAGNER

Many of you are probably wondering why the BULLET felt it necessary to devote four pages to a philosophy termed "Christian Radicalism." You may think, "what place does religious philosophy have in a newspaper?" For this particular philosophy — a very vital one, we think.

While it uses the term "Christian" in such a bold manner, it is my personal interpretation that, as a new philosophical trend, it is a religious philosophy only in a very broad sense of the word "religious."

It upholds the tenets of Christian ethics which are basically the same in Judaism, Buddhism, and most other organized religions, and uses Jesus as a perfect example of someone who "lived" these ethics in a real sense. But the most exciting aspect of this new thought is that it applies to all people — devout believers, doubters, "middle-of-the-roads," and confirmed atheists. It appeals to all of humanity and is concerned with humanity as a whole. And as a philosophy of human ideals and social action, it is especially relevant to us as young people living in the 20th century.

In its basic simplicity, it offers something very real to those who have found fault with the Church as a means of "saving the

world," so to speak. While the Church expounds theology and metaphysics and speaks in terms so far above the average person that it results (largely through traditional indoctrination) in a sense of guilt and fear to question whether it's fulfilling man's needs in the 20th century, it teaches little about man's role in society and how he can best fulfill Christian ideals where they are most necessary today.

Because the 20th century has produced two major wars and many minor ones in which millions were killed; because there are people who profess to be Christians and yet ardently hate another man whose skin color or religion is different from his; and because there are economic, social, and political systems which perpetuate the existence of the very wealthy and the starving millions, traditional theology has failed. It has failed to emphasize human values, brotherhood, and justice to a degree where they have produced or even urged a "social conscience" in each person who professes to be a Christian.

"Christian Radicalism" is the result of this failure in traditional Christian theology, in that it attempts to create a "social conscience" in man — a human-

istic concern for his fellow man, whoever he may be. In its attempt, it can be linked somewhat with existential thought, in its belief that man is no more than what he makes of himself. We are not God's children just because we have been put on earth and go to church on Sunday — we have to make ourselves God's children; in other words, "existence precedes essence."

It is a philosophy for both the believer and the atheist, saying basically that one is not a Christian without a "social conscience" and one who has a "social conscience" is essentially a Christian (at least insofar as the humanitarian ideals are synonymous with Judeo-Christian values). Whichever end one is on, religious or non-religious, "Christian Radicalism" believes that each man must make a commitment to humanity and act upon it. When he feels that revolution or radical action is necessary to fulfill these goals, then he must revolt — that one is committed to the laws of humanity before one is committed to the laws of the land.

It is ironic that the groups which most fit "Christian Radicalism" are the New Left, SDS, SNCC before it went out of exis-

tence, SSOC and, to some extent, the hippies. It is also ironic that they constitute, on a whole, a minority looked upon unfavorably by most of society. Many don't like their methods and yet fail to realize that there is no other way for them. The older generations are still tied to their outdated belief in nationalism and patriotic loyalty even when the nation is guilty time and again of un-Christian acts. The efforts of the New Left to bring to public view the evils of the Vietnam War, of prejudice and hate and of inequality on both a social and economic level are really radical, they're human, based on a belief in what turns out to be the ethics of Christianity. They say "we want to create a world where love is more possible," and they feel like Camus when he said "I would like to be able to love my country and still love justice." Unlike popular and disdainful opinion, they're not trying to tear down society, they're trying to build it up. Their sense of social outrage has made them the leaders of the necessary reform movement in the 1960s, and their commitment to humanity has made them realize that revolution and radicalism are their only hope. They have been termed by Jack Newfield "the prophetic minority." They are the true saints of today.



Cooper defines Christian Radicalism

By ANNE GORDON GREEVER

"A Christian in today's world must be a radical. With the figure of Jesus as an example to follow, a Christian must find himself trying to overcome those things which are against love wherever he encounters them. Jesus cared about the poor, about people on the periphery of society. What Jesus cared about, Christians care about. Christianity is radical, and Jesus was a revolutionary. In light of Jesus's actions and teachings, a believer in his way is by definition a radical."

This is the essence of Dr. Burton Cooper's idea of Christian Radicalism. In an interview with the BULLET, he explained his interpretation of this concept. He began by citing two main reasons why Christians must be radicals, and went on to explain what he believes to be a Christian's role in society. His comments follow.

Because of the hopeful Christians attitude toward the future, based on a belief that God is foremost a political and historical God who is working out his

will in this world, and because God's will is always beyond the status quo, a Christian can never be satisfied with what is. The Christian has to want change and be open to change.

The Biblical God is always a God of judgment. All men fall short when judged by God's standards. God forgives man, but it is forgiveness on the condition that you live for the future and not for the present; that you work for a more just state of affairs.

Most Christians today aren't radicals; most are conservatives, members of the status quo absorbed in Sunday School and church suppers. But can a Christian in these times not be a radical too? The non-radical Christian just hasn't been reading his Bible. Jesus didn't align himself with the powers of society — the rich, the established, the secure. Jesus called the Pharisees, who were the religious establishment of his day, the good religious people who were sincerely con-

vinced that they were living under God — Jesus called them hypocrites. "Not he was says Lord, Lord, but he who does the will of my Father" is as applicable now as it was when Jesus said it.

Conservatives think that present injustices can be lived with. Although they would like to eliminate racism, national hatreds, poverty and hunger, they are not willing to make the necessary sacrifices and take the necessary risks to change things. But for Jesus, even the smallest injustice caused pain. He had an intense involvement with all humanity. He taught that everyone is your neighbor, that every pain hurts you. So injustices were intolerable to Jesus. The Christian today must "wear humanity as his skin" as Jesus did.

Conservatives are afraid to tamper with the social, political, and economic structure that took over three thousands years to evolve, because the present sys-

tem works and a change may make things worse. But the Christian life is a life of risks, Christians today must accept the risk of moving into the future with uncertainty. They must dare to change what is in the hope of achieving what is better.

For the Christian Radical, one's motivation and values are of primary importance. Just as Paul condemned adherence to the "letter of the law" instead of the "spirit of the law," the Christian must consider his own personal prerogatives of action. There's really no question about what should be the ultimate concern in the life of every Christian; God is ultimate.

Consider the current issue of civil disobedience. When national values become ultimate values, there is no justification for civil disobedience. In effect, this makes the nation a God, God's values must transcend national values as well as all other values. When the nation's laws and goals

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can it mean on this campus?

Think, then act on your ideas

By SUSAN HONNEGAR

Maybe you've scanned the headlines here and it made you feel blah and you rather had that old feeling that this isn't where you're at or would like to be: "Christian radical, huh? I guess that's O.K. Christian? . . . it's got soul, at least. And radical . . . well, every house should have one, but . . . so what!" — a good point.

To look at this awing phrase "christian radical" is not so much to be afraid of its implications, its meanings, as it is to feel that it contains none of these things for you. You eat at Seacobeck, you study a few hours, you play bridge, talk, and date. How is it possible to realize such ideas in everyday life without appearing grandiose and dreamily idealistic or becoming super-coed — overnight? "It's great to be involved, moral, and active, but I have a test tomorrow

tigated by the Senate. If enough students show concern, the possibility can become a reality. The faculty has already demonstrated an eagerness to branch out into new, enriching dimensions, and we must recall that it was Dean Whidden who first spoke of imperative change, and meant it.

Consider the fact that because there was mutual student-faculty dissent on the question of Saturday classes, we are now on the track system, and still renovating in this area. Is the idea of academic change too far out? Hollins has been 4-1-4 for quite a while as has Randolph-Macon. It is that we at Mary Washington are so far below these colleges intellectually or that we have never tried to establish ourselves uniquely in this direction? The Chancellor has stated in many ways and many times that should enough students voice concern in almost any area of interest,

it ride . . . but then don't sit in the dorm and gripe, because you had a chance to change things and didn't.

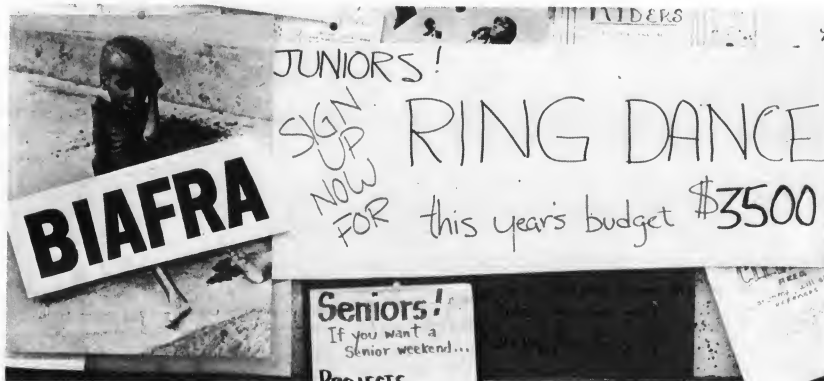
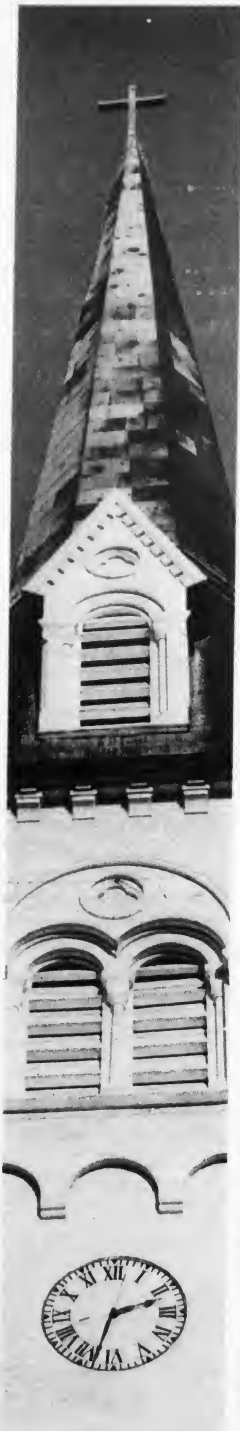
Of course, the "Christian radical" doesn't need to stop with academics alone. The Chancellor has stated that the "peculiar institution" of all-Negro freshman rooms at MWC can be overcome if, for instance, a sophomore says that she is willing to have a Negro freshman as a roommate. Why not take him up on it? You who speak civil rights . . . do you live it? Do you want to live it?

Or if you feel you have a legitimate gripe or suggestion or substitute for our present judicial system . . . sit down and write a letter or better yet go and see the Chancellor, your SGA president, your senator, and get your friends to do the same. The nice thing about small

colleges is that these people not only are willing to see you, they want to see you. Go and try it.

You may discover that something is already being done about your concern or that hundreds of other students feel the same. Though many may disagree, in the final analysis it has been the power of numbers that wrought the changes in dress code and the Constitution. Individuals started the ball rolling—but it was the student voice as a whole that gave their points full weight.

If you do just a little bit of your own thinking and then just a little bit about it — you are on your way to living out the idea of a Christian radical. In your own way you are seeing wrong and trying to right it, trying to act with dignity as a moral being.



and paper due Friday." Haven't you heard it before?

Amazingly — there are possibilities open to every MWC student, and now, and with no strings attached. As one theologian once put it, "Helping your neighbor, helping your fellow man does not start with joining the great cause and the great idea. It starts by noticing the person right next to you, right there within arm's reach, and doing something to make his life better and yours as well.

In other words, there is no need to wait for the coming of the proper organization — you can be an organization unto yourself. All you have to do is move.

In what directions? In the medium best suited to the student-academics. It's as simple as voicing an opinion to the proper person. For example, to your senator. At present the 4-1-4 academic plan is being investi-

gated by the Senate. If enough students show concern, the possibility can become a reality. The faculty has already demonstrated an eagerness to branch out into new, enriching dimensions, and we must recall that it was Dean Whidden who first spoke of imperative change, and meant it.

But perhaps you feel that although there are many things about the present system you don't like: the constant feeling of "keeping up" with classwork rather than learning it, the thought of another year of a language when you are majoring in mathematics, the thought that flits in your mind about being here at college for something more than a grade or a degree. . . .

You can add your gripes. You know them better than anyone else . . . but even though you don't like these feelings, you are afraid a new system could be worse. This is a point. You can't bring in a new system and conserve the old one at the same time. A 4-1-4 system might even prove a mistake for the kind of student here at Mary Washington. It might also be the best thing that ever happened.

Without a try we might slip into stagnation when we had the right time, the right place, and the right people on our side. Let

Ecumenical group initiated on campus

By BARBARA HALLIDAY

Campus religious organizations are moving beyond denominational lines to provide an ecumenical rallying point for social action.

The presidents of several campus religious groups will meet tonight under the auspices of ICA to discuss the formation of a campus inter-faith council. Dr. Cooper of the religion department has offered to serve as faculty advisor for the group.

The idea for forming this inter-faith council occurred to YWCA president Mary Rozanski last year when the Y lost its SGA funds. Mary feels that such an ecumenical group would benefit all groups concerned for financial reasons. For example, more funds would be available for jointly sponsored speakers and films. She sees the council as a

coordinating body for the various campus religious groups.

Ann Chafin feels that such a council could be best utilized as a service organization. She said, "If we can get together in the field of social action, then we can really get something accomplished." Presently, most of the groups are sponsoring their own small service projects; Ann feels much more effective results could be achieved through a joint effort.

Linda Bohlander, Westminster Fellowship president and a proponent of the council said, "It is hoped that by being ecumenical we might be able to attract people on the basis of their belief in certain principles that are common to all denominations and which are the principles behind the fights on poverty and reform projects."

Has Christianity moved outside the Church?

"The Secular Saint" will be a chapter in Michael Novak's forthcoming book, *A THEOLOGY FOR RADICAL POLITICS*, to be published March 1969 by Herder and Herder, 232 Madison Avenue, New York, N.Y. 10016. Cloth bound edition \$4.50, paper-back \$1.75.

The quest for human values in our society has moved outside the churches. If one wishes to be radically religious in our society — that is to say, radically committed to a vision of human brotherhood, personal integrity, openness to the future, justice, and peace — one will not, commonly, instead, find community under secular auspices, create one's own symbols for community and integrity, and work through secular agencies for social and political reforms. The saints of the present (and perhaps of the future) are no longer ecclesiastics, churchgoers, or even, necessarily, believers in God. The saints of the present are, in the word of Albert Camus, secular saints.

Dostoevski had feared that atheism would mean nihilism: "If there is no God, everything is permitted." But his fears have not been realized. In America, atheists retain the chief moral imperatives of Judaism and Christianity; they sometimes become the most serious and imaginative leaders in the attempt to realize these values in society. Judaism and Christianity have succeeded so well in commanding basic human values that perhaps churches are no longer necessary. In the childhood of our culture, they instructed us; in our adulthood, they are on our own. However, the chief problems in our society have once again become theological . . .

The value-free discourse of the last generation no longer suffices. When men turn to imagine the cities of the future, they find themselves asking: "What do we think man is like, this man for whom we are building the city? Which things are important to him? What, in the long term, are the basic human imperatives, the fundamental priorities? Which arrangements of a city most allow for the development of human potentialities?" . . . We have moved from technical considerations to consideration of values. We have moved from value-free discourse to discourse that is, in the largest sense, theology: a vision of man and his ultimate commitments.

Many, people, of course, will dislike the connotations of the word "theology"; they are, after all, atheists. But "ideology" has even less pleasing connotations. It implies, as Daniel Bell has argued, a rigidity of program and vision, combined with a passionate dedication that borders on fanaticism. It is bad enough to be called a theologian; it is worse to be called an ideologue. But a more important consideration is that the astute reader of theological discourse will soon discover that every sentence in such discourse, however obliquely, refers to human actions, or dispositions, or programs. Both Judaism and Christianity insist that men take their historical responsibilities seriously; both have theories of time that require the expectation of a future different from the present; and both insist that men must labor to prepare the way for that future. The "kingdom of God" is the prototype of utopia. Often this

"kingdom" also has an otherworldly, apocalyptic concomitant; yet, in its own right, it is a concrete historical this-worldly ideal. Theology studies ultimate visions of communal relationships and personal identity, insofar, as these affect actual human experience.

The generation immediately preceding ours replaced vision with pragmatism, ideals with compromise and adjustment, theology with technique. So effectively did that generation succeed that its method swept the fields of government, churches, business, and the university. The profound crisis of the world wars, in which some hundred million persons died, shook the optimism of visionaries. The cold war, with its threat of nuclear annihilation, inculcated a sense of ideological modesty, of adjustment, of restraint . . .

Scientific and technological disciplines taught a whole generation of students the difference between descriptive and normative discourse. Rewards went to those who learned how to describe; discrimination between alternative norms was seldom undertaken, and radical criticism of implicitly accepted norms was not allowed. For value-free discourse leaves questions of values aside (usually by incorporating them implicitly). A pragmatic view of life operates within a system of values; it seeks to bring about reconciliation and adjustment; it cannot call the whole system into question. To indulge in ideology, "metaphysics," or theology thus becomes suspect, subversive, and dangerous. Even Albert Camus, in *THE REBEL*, found himself arguing for a reasonable moderation, in the name of rebellion.

Every historical movement bears fruit for the human community; pragmatism is no exception. If it is romantic and exciting to begin a new movement by bolting from the old while consigning it to hell, it is evidence of a larger freedom to be able to learn from the old without totally rejecting it; to replace it without relinquishing its benefits. The New Left sees in the Old Left much to admire. It also sees gaping inadequacies. The new generation is working to construct a philosophical outlook able to save the admirable qualities of the old while making up for its deficiencies. A Christian theologian, I believe, does well to commit his life to such an enterprise.

The inadequacies of the old order have become apparent for four points: the questions of hope, evil, idolatry, and personal dignity.

HOPE: The young think that those former radicals, professors, editors, and managers of our society who matured during the cold war do not hope enough. Because they do not hope they surrender the quality of human life to an appalling irrationality. They accept life in a nation almost half of whose wealth goes into armaments; they thus make the destruction of the world almost inevitable. Given the power and proliferation of nuclear weapons, it seems unbelievably complacent to rely upon a strategy of "muddling through." If we can destroy the entire world, the young believe, then the probability seems rather high that we will — unless a far bolder and more energetic effort than anything so far proposed is made.

By MICHAEL NOVAK

Those now in power prepare the future; the lives of the young are directly at stake. The young hope to live. There is desparation in their hope.

Moreover, in the civil-rights movement the young have discovered direct evidence of the power of hope. Against an immemorial racism, against a centuries-old pattern of acquiescence, the young dared to protest . . .

In this fight, Albert Camus has become something of a danger to the New Left . . . Camus himself was not constructive enough; he did not imagine enough. It is time, Weissman adds (in *MOTIVE*, January 1967), "to get beyond existentialist preoccupations." It is time, in other words, to build a new world. Yet the new hope is not optimism; it is just enough hope to act on — a very guarded hope. It is a hope hovering very close to despair. It is a hope that has discovered evil.

EVIL: . . . The Young radicals have come to feel that life in the United States is not reasonable, or open, or honest. They have come to experience in their own flesh the racism of the American people, the widespread American cult of a superior race, and American insensitivity to the sufferings of colored peoples.

Moreover, the young who are called upon either to serve in the armed forces or to go to jail have also watched their government become involved through half-truths, misrepresentations, and lies in an ugly and brutal intervention in Vietnam. They have heard the United States speak of peace, while at every step it is taking the initiative in military destructiveness . . .

The young, in short, have a profound sense of their own complicity in evil, evil on a mass scale never known before in our history . . . Is justice, they ask, merely a pretty word?

IDOLATRY: . . . There arose among the young a fresh analysis of the political situation in the United States. According to the Old Left, the number one danger in the resurgence of the Radical Right. Compromise, consensus and moderation are required to keep the Right quiescent. According to the New Left, the number one power in the United States is "corporate liberalism" . . . These people together accept the present system as given . . .

Martin Luther said against the medieval system: "Here I stand, I can do no other." The young radicals say against the American system: "Resist." The issue at stake is whether the American system as presently established defeats the very goals it claims to stand for; whether, in short, the system has come to be worshipped in the place of the values that justify it. "Let God be God," Luther wrote, even at the price of division. "Let America be free and just," the radicals assert, even at the price of revolution.

HUMAN DIGNITY: At the heart of every claim made by the radicals is a criterion of personal dignity: personal freedom. Corporate liberalism continues to employ the word "freedom," but the young do not discover much freedom in the inevitable choice they face between fighting in a war that they see as unjust and going to jail for five years during their twenties . . . Neither do the young discover much freedom in the industrialization of the uni-

versities — grants and monies for the knowledge-industry depend heavily upon research directed toward military purposes . . .

The issue of human dignity, however, cuts still more deeply. The young do not think of life in a democracy as a matter of "social adjustment." They do not define themselves as useful members of society" nor as individuals who wish to "make a contribution to society." For two fallacies would underlie such definitions. In the first place, a human being is not a means by an end; he is not even a means to the betterment of society; not even an instrument of consensus, harmony, or smooth functioning. Society exists for men, not men for society. In the second place, the assumption that man is an atomic individual — one who, to be sure, "finds his place in" and "contributes functionally to" the social mechanism — is also incorrect. The primary reality of human consciousness is not the individual but the community; the individual person develops creatively only in the context of a community. Such a community, to be healthy, must respect the uniqueness of each person. Each person, to be healthy, must respect his brotherhood with all others. Community and person are interrelated and cannot be understood apart from one another.

The underlying model for freedom employed by many thinkers of the Old Left appears to be that of atomic particles whose freedom consists in lack of restraint . . . Freedom in such a system is only the appearance of freedom, such as academic people commonly seem to manifest.

By contrast, the model of freedom employed by the New Left depends upon the sense of community and the sense of identity. These, in turn, are seen to arise from the conscious appropriation of one's own inner life, of one's own range of experience, understanding, judgment, and decision. In this sense, freedom is not given by the system through its lack of constraint nor by others through their tolerance. Freedom is seized from within; it is a matter of developing one's own insights, one's own judgments, one's own decisions, and of exercising these with greater consciousness of community identity and community pride is a prerequisite of human dignity — black power . . .

Americans, they argue, do not know who they are, only what they are useful for; they are bored and apathetic because they are manipulated; they are violent because they secretly resent the lies they are forced to live. Unable to live with themselves, Americans level the earth, build and destroy, attempt to master matter and space and human history. Americans play God.

This is the final reason why as a Christian theologian I believe I must support the New Left. Only God is God, and He is not a local God. ("Worship your local God!") America is not God's country, nor are we godly and our enemies godless. The system under which America now lives is not divine; the "American way of life" is an idol. In this sense, to be a Christian one must be critical of America. For the older order of American life is inadequate. The American revolution is unfinished. More radically than others, the young have perceived our

necessities. They will, if they keep up their courage, lead us to a new sense of personal identity and of community.

The New Left acts. Even without a theory, even without a program there are still immediate experience and immediate feeling, and these have so far sufficed to launch a revolution. Commonly in the philosophical discourse of the last few generations it has been imagined that action springs from beliefs, convictions, theories. First one gets straight the content and logic of one's beliefs. Then one applies one's beliefs to action . . . The view of human action adopted by the New Left is much more unitary. No dualism is allowed to separate the emotive from the cognitive. Action is not imagined as following from ideology; rather, the relation is the other way around. If ideology is to be acceptable, it must grow out of, and remain in touch with, action. First, one feels and then one acts, and only as need arises does one theorize.

Such a theory of human action, to be sure, has its deficiencies; but it also has one important power. It is for real. It keeps one's feet on the ground. It keeps one in contact with one's own heart, instincts and intuitions. In such a viewpoint, authenticity becomes the chief touchstone of moral excellence . . .

The source of radical action is immediate feeling. The goal has been succinctly put by Carl Oglesby: "We want to create a world in which love is more possible." There are, however, two main criticisms lodged against radical action, even by those within the movement: first, the movement has not yet been able to develop practical programs for the full-scale revolution it envisions; second, the movement talks as if it is working for all men but, so far, its appeal and its ability to communicate are limited to a few . . .

In the name of experience and in the name of moral feeling, the young have protested against "the system" — against ideologies, interpretations, theories, rules, regulations, patterns, forms. They have protested in the name of a "something more" that has been overlooked: real people, real emotions, real institutions, including their own, of which "the system" takes no account . . .

Let us suppose, then, that the radical movement desires to construct a new system of life in America, political, social, economic, educational; in a word, a more human system. Immediately, then, the questions arise. First, what goals are to be established? Second, from what human potentialities are these goals derived, and are these the most fruitful potentialities to call upon? Third, what programs give promise of success in realizing these goals? . . .

The goal pursued by the new radicals is the establishment of a human community in which individuals decide upon their own identity and the forms of their community life and in which offices and roles are filled in a fair way. The main part of such a definition of goals is that every human being is invited, upon encounter, to respect and appreciate every other human being . . . If the radical movement aims at building a human community, its goal is a community that includes all kinds of people. Such a com-

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Altas better not shrug



A major project of the week for the maintenance was the transfer of a holly tree from the front of Virginia to the front of Ball.

Disorders subject of panel

Three MWC faculty members and two journalists will discuss the Kerner Report on December 3 at 7:30 p.m. in Monroe Auditorium.

Bruce Martin, an editor of the York Gazette and Daily in York, Pennsylvania, and Robert Maynard, a Negro reporter for the Washington Post, will participate in a panel discussion of the President's National Advisory Commission's Report on Civil Disorders. The three faculty

members will be Raman Singh and Daniel Devlin of the English department and Robert Saunders of the history department.

The topic of discussion will be the report's conclusions concerning the Negro ghetto: "White institutions maintain it, while white society condones it." Related issues will be the dual standard of police justice and the present welfare system as presented in the Kerner Report.

Joint committee advises on course evaluation

An independently published course evaluation handbook has been officially authorized by the Committee on College Affairs in the form of a recommendation sent to the Chancellor on Nov. 8.

The committee recommended (1) that any course evaluation handbook should remain independently published; (2) that permission to poll should be granted by the Student Government Association, with the stipulation that the editors of the proposed handbook include in their introduction an assertion of their sole responsibility for the contents; (3) that advertising, selling, and distribution be permitted on campus; and (4) that the Committee on College Affairs reexamine the above recommendations if the occasion demands.

The nine-member committee voted unanimously for #1, 2 and 4; there was one dissenting vote on #3.

Chancellor Simpson sent the recommendation to each of the three groups represented on the committee (administration, faculty, and students), saying in a covering letter that "each group is now at liberty to act, or not to act, on the recommendations, provided that such action comes within the province or responsibility of that group. Thus, item 3 is an administrative

matter and will be decided by the officials of the college." SGA has already granted permission to poll.

The committee is not a legislative body and its recommendations are not binding.

Mrs. Mitchell, committee chairman, explained the rationale behind the recommendation in a letter to the Chancellor:

"In a concentrated series of meetings, the Committee on College Affairs has discussed the question raised by the Executive Committee of the Student Government Association and referred to our committee by you: whether or not Mary Washington should have a course evaluation booklet . . . And if so, if it should be published by the SGA, or remain an independent publication.

"The Committee on College Affairs attempted in its deliberations to discharge its responsibility to all three divisions of the college community. The committee regrets that Mr. Edgar Woodward was unable to participate in its deliberations, and also notes that opinions registered on Yet itself, as opposed to opinions registered on the larger issue of a published course evaluation handbook, do not include the opinion of Dr.

Exec Cabinet studying Joint Council Structure

By ANNE GORDON GREEVER

Residential Council's resolution calling for an investigation of Joint Council structure and proceedings is now "under consideration" by SGA Executive Cabinet. The resolution was presented to the executive officers by Residential Council chairman Pat Carter last Tuesday.

No immediate action on the resolution is foreseen.

The first part of the three-point resolution asked "that there be a separate body for Joint Council appeals." According to SGA President Patti Boise, Executive Cabinet agreed in principle with the request. However, difficulties have arisen in trying to decide what existing body should hear appeals from decisions of Joint Council, which is the highest campus court.

Under the present system, Joint Council appeals are made directly to the Chancellor, who may either reverse or reaffirm the decision himself, or may refer the appeal back to Joint Council.

A revamping of the present structure is contemplated, Patti said. She plans to confer with the Chancellor in the near future about possible alternatives. One proposal being considered would send all cases, regardless of seriousness, to the House Judicial Committee. Appeals would then go to the Campus Judicial Review Court, as provided by the existing structure. A second proposal would establish SGA Executive Cabinet as the highest campus appellate court.

The second point of the resolution, requesting a reconsideration of which offenses warrant suspension or expulsion, cannot be acted upon until second semester when all suggested Hand-

book revisions will be discussed and voted upon in the Senate. Patti said that such a revision would definitely be proposed.

The resolution's third point asked "that students be better educated on Joint Council procedure." Patti indicated that every effort would be made to comply with the request. Terry Pinkard, campus judicial chairman, will explain the system in detail to hall presidents when Residential Council meets December 3.

Further, Patti said, campus judicial procedure on all levels will be outlined and explained in the new student Handbook,

which is to be published sometime next semester, pending Senate action. She mentioned that all Joint Council decisions are posted on the A. C. Lee bulletin board.

SGA executive officers will be available for informal discussions on this and any other topic at special sessions in the SGA room once a month, Patti said. The first such session is tentatively set for December 10. The date and time will be announced in the SGA Newsletter.

The Executive Cabinet is open to suggestions from the students for improvement, Patti said.

Tomalonis proposes 4-1-4 to Senate

By BARBARA HALLIDAY

A resolution approving the investigation of the 4-1-4 system for MWC, was proposed at last week's Senate meeting by Alex Tomalonis, chairman of the Senate Curriculum Committee.

This plan for changing the academic calendar was proposed in last week's BULLET; the calendar under 4-1-4 would consist of a four month semester ending before Christmas, a one month intercession of independent study, and another four month semester. The Senate will vote on this resolution at the next meeting on Dec. 4.

Jan Leonard reported that the

Special Programs Committee had decided that a debate and poll on the rifle range issue would not be a good idea at this time because no one has made a specified offer to the Board of Visitors concerning the rifle range. Conde Palmore and Sandi Mason argued in favor of having the debate and poll now in order to show the concerned persons the feelings of students here concerning a rifle range before any specific action is taken. A notion to have the debate and poll now was subsequently defeated, by the Senate. The committee will act again when some specific action is taken.

mented. The committee also discussed the legal problems involved, and believes that a disclaimer prefacing the booklet is the appropriate solution. We have suggested that the disclaimer be the responsibility of the editors, but the form of the disclaimer could certainly be drawn by a lawyer.

"In considering the impact of the committee discussed the nature of the classroom situation and the possibility that such a publication might infringe upon academic freedom. The committee takes the position that a teacher's classroom methods are not immune from criticism and hence that criticism does not necessarily invade privacy. We also believe that such handbooks do not endanger academic freedom, since their focus is not upon the subject matter of the course nor on the opinions of the faculty member, per se. The committee recognized that some faculty members may be hurt, and others unduly pleased, by the evaluations, and especially by the fact that the evaluations are published. We believe, however, that the faculty in general is able to evaluate the booklet and that, like the students, the faculty will not be unduly swayed by the opinions expressed.

"In general, then, the com-

mittee believes that the presence of such a handbook does not do harm. Those members of the committee who read Yet differ among themselves as to whether Yet is of positive value, though there was agreement that the handbook, in comparison with those of Duke and Harvard, was a responsible performance, and that obvious efforts had been taken to be fair, tactful, and reliable. There is also a range of opinions among the committee on the positive value of published evaluations. The recommendations of the committee, however, reflect a general consensus that (1) some published course evaluation handbook is likely to be published in the immediate future, and that an independent publication can be obstructed but not prevented; and (2) that obstruction is not as wise a course as simple toleration and confidence in the ability of our community to evaluate the methods and opinions of such a handbook.

Specifically, the committee recommends independent status rather than sponsorship because such status does not raise so many questions either of "sanction" or of "censorship," and the committee notes that both Miss Tomalonis and Miss Boise now prefer independent status for

Will the real conservative please stand up

Anyone who read last week's BULLET carefully could find innumerable evidence to support my conclusion that there exists, indeed, an extreme case of "dichotomy" at Mary Washington College - however misplaced it may be.

Though everyone apparently recognizes that that is among the faculty and administration a definite "liberal" faction and a definite "conservative" faction, no one seems too able to determine exactly where the beds of conservatism lie. The Chancellor states that "I'm the radical if anything," and "I'm a lot more permissive than a lot of my colleagues." The Deans say "We are committed to trying to get the faculty committees to consider the possibility of reconstructing the whole academic program, but the faculty here is fairly conservative," and all the department chairmen made statements from which one could conclude that at least these members of the faculty could certainly not be among the ranks of the "fairly conservative faculty" which supposedly exists here. Judging from the comments made by other faculty members, over half interviewed by the BULLET seemed to feel that their power was limited as far as the part they could play in academic matters.

It is impossible for me, as a student, to draw from this mass of confusion any substantial conclusions as to where the "fault" lies. There is too much behind-the-scene activity taking place that students are never let in on, and so many times have I been told that I "don't know the whole story" that I'm sure I don't know the whole story.

One thing, however, is clear: "finger-pointing" is running rampant. The problem is that, while everyone is pointing the accusing finger at everyone else, the students are suffering the results of acute indecision and lack of communication on the parts of faculty and administration.

The students have, essentially, little power on this campus in determining the educational system under which they live. They cannot vote, they can only make recommendations; and it is only after the faculty has approved them that students and faculty work together on means of implementing changes. Since

it rests so completely in the hands of the Chancellor-appointed faculty committees to make recommendations on these matters to the entire faculty for a vote, we can only speculate (along with everyone else) as to why the works are being held up.

None of the faculty and administration wants to be associated with the nasty word "conservative." Everyone is quick to proclaim their progressivism and state that it is because of everyone else's conservatism that changes must be slow and gradual. Apparently, something is lacking in the line of communication and understanding between faculty and administration which is resulting in an ironic state of status quo.

The Senate will vote soon on the recommendation of the Curriculum committee concerning 4-1-4 and degree requirements. It is my guess that they will be given overwhelming support by the Senate. These proposals will then be submitted to the faculty.

It would be ideal if the faculty committees would follow suit and take immediate action on the matter by presenting their recommendations to the faculty for a vote. We demand that the recommendations from the Senate and hopefully the faculty committees be considered and voted on by the faculty before the end of the semester. We demand that these actions be open, forthright, and that students know they're happening, when, and how.

According to the Chancellor, the Deans, and faculty, the great majority are in favor of restructuring. Therefore, no valid excuse of delay can be accepted. It is up to you, Chancellor Simpson, in your own words "to get the ball started." It is up to the students to make their desires and interests known and it is up to the faculty to formulate an academic system which most excellently suits these desires and interests.

Stop the conservative witchhunt, the finger-pointing in all directions, and the excuse-making. More time is wasted by speculating on who is and who isn't conservative. The time has come now for the faculty and administration to stand up and be counted.

SW

Letters to the editor

Risks of revolution

Dear Editor:

The last issue of the Bullet was a remarkable one, and you and your staff deserve high praise for it. I was particularly struck by the long-in-depth interview with the Chancellor; this surely must rate as one of the best examples that we have of intelligent, thoughtful dialogue between students and a college administrator. For a new member of the faculty who is not quite sure what kind of situation he is in for when he came here, the interview was a very good portent indeed.

Surely dialogues exist to be carried on, and it would be shameful if this one was not. The Chancellor's remarks about certainty go to the heart of the human situation. Undoubtedly the only certainty that we have is that nothing is certain. Where then can the reformer, in this case the educational reformer, find the courage to institute reform. If he waits for certainty, he does nothing; if he acts, he takes serious moral risks. For example, we do not know in any final way whether a 4-1-4 plan is better than a semester plan, or whether a "gradeless" system would release students into more intense learning, or whether a

totally elective system would increase student motivation. We take moral risks when we change structures because we might make things worse. Every conservative knows this; that is why he wants to conserve what is. What is not often seen is that under certain conditions it is as much a moral risk not to institute change. If we know that existing structures have some defects in terms of meeting present needs and if we have reason to believe that some new structures might meet these needs, then, a change is worth trying. Of course there are risks, but any attempt to increase value in our lives involves risks. This was true for the ape that came down from the trees, it was true for Columbus, it was true for our Revolutionary War heroes, and it is true for us at Mary Washington College.

BURTON COOPER

The Value of a Month

Dear Editor:

If the 4-1-4 system goes into effect, most students will respond enthusiastically. For the system to be effective, however, the cooperation of faculty advisors will be essential, especially during freshman orientation. Orientation should be longer so that af-

ter the necessary handbook and honor counseling are over, there will be time for more academic counseling. Freshmen who are undecided as to their major field should be encouraged to take tests and to talk to faculty members (or, if this is impossible, to specially trained juniors and seniors) in the departments they are considering. From the beginning of first semester, all students should be deciding how best to use their intersession. Here also the amount of faculty cooperation and interest will in many cases make the difference between a wasted month and a rewarding educational experience. The prospect of such an experience is likely to generate more enthusiasm for studies since studies will be related to outside experiences.

Even for students who have chosen a major, the big question - and the question most evaded at MWC - is "What can I do with my major after I graduate?" The editors of Yet are right: "Some professors still operate under the illusion of the 'Mary Washington lady' myth, treating their students as 'young ladies' getting a few years of education before they get married rather than as students who happen to be female." Not so, you say? Then why

See letters, page 7



THE bullet

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"In loco" what?

By GINNY WHEATON

Sally Sophomore arrived early the first day of the Fall term at Back Wash college, feeling as if she had already achieved a major triumph. For one long year she has reasoned with her parents that she was mature enough to go away to college, live responsibly on her own, and make her own decisions. After having held both full and part-time jobs in the "real world," she was convinced she was ready to tackle life at a residential college.

She quickly located her dorm and room, where she deposited her belongings. On her bed she found a copy of the handbook, the honor code, a name tag, an orientation schedule and a note saying "Welcome to Back Wash. I'm your Counselor, here to help you adjust to college life. See you later." Sally went to the welcome meeting, which turned out to be more of a pep rally. She learned all the traditional songs, the

cheers and the history of dorm and school spirit. She stifled an impulse to remark that the experience was reminiscent of a summer camp where she had once worked. Her counselor informed her she would have to take a handbook test and an honor code test. After cramming sufficiently to pass the test, she quickly forgot most of the material, and thereafter referred to the respective handbooks when a pertinent situation arose. As she fell asleep that night, she remembered having seen the freshmen with their beanies, talking about the awful crowded conditions and the isolation they felt being herded together in the dorms. In a few weeks they would begin to see the fun aspects of rooming in substandard housing, and realize how immature they were, thereby seeing the purpose of the Freshman counselor system to keep them in line. Sally was certain that once Orientation was over and she proved herself competent in living in communal situations, she would enjoy the same privileges granted the other upperclassmen.

She was reprimanded several times for minor and major infractions of rules: once she lit a cigaret on the way across campus, and the counselor who caught her denounced her unladylike conduct, aggravated by the fact that she had campus cut. At the close of the first grueling week of school she bought a six-pack of beer and stored it in the dorm refrigerator. Her house mother was aghast and explained that, although she was of legal age, possession of alcohol on campus was a crime. She seldom remembered to flip out when leaving campus, leaving instead a note on her door telling her hall mates where she could be reached if any emergency arose. Once she returned late and was afraid that she would be locked out for the night, but since her roommate knew she was out, she had told the card-checker and they were waiting for her when she came in. On returning from her first weekend, she was amazed to hear her house mother tell her confidentially she didn't think it wise to spend the week-

end at a boy's apartment. She had thought the sign-out cards were to be used only in emergencies, and wondered why the form was so important and why anyone really cared how she spent her weekend.

Sally decided one afternoon that she had played enough and should begin a serious academic career. She gathered up her books, retreated to the library and stayed there until it closed. She then proceeded back to her dorm, where, just as she settled down, the p. a. system garbled the evening's announcements, which rarely said anything she couldn't have found out elsewhere, and served only to distract her. Ten minutes later the floor chairman yelled that a mandatory hall meeting was in session. At this time the girls were reminded that both room and safety checks were to be held the next day, were admonished not to use certain doors, not to campus out, to hang up their coats in the dining hall, to remember to wear skirts in the administrative offices, and to watch how many classes they were cutting. They were reminded that they were privileged to attend school here, that freedom means responsibility, and that they had signed a matriculation statement vowing fidelity to the rules.

Second semester, Sally tried living in a small dorm, which was really a house converted. She was disappointed that even though many of the rules did not serve any function for a smaller living situation, they had to be followed. For the remainder of the year Sally tried to tolerate the academic and social benefits of the campus, when she was able to appreciate them through the morass of rules and regulations. The following year, Sally transferred to another school. She lived in university housing, where she enjoyed more freedom and derived more from the social and academic atmosphere, since the university acted as an exemplary landlord, leaving the tenants to hassle out the rules necessary to live sanely and safely. Her friends from Back Wash visited her frequently, envious, but they dismissed the idea of landlord-tenant relationship as impractical under a parental-substitute system such as theirs.

picky exchanges

Yale breaks tradition of sex discrimination

By PICKY

The faculty of Yale University has approved the admission of 500 women students next year, ending a 266-year tradition at the school which has admitted only male students at the undergraduate level since its founding . . . Barnard College's Ad Hoc Housing Committee recently made a change in housing rules and now permits any Barnard student to live off campus with parental permission. The new rule change originated in a student committee. The president of Barnard cited the change as "one more example of the kind of communication that has existed at Barnard and which we must constantly work to maintain." . . .

The Student Government Association of Virginia Commonwealth University voted unanimously to accept the Students for Afro-American Philosophy as a member organization of the SGA. The constitution of the organization states that its general objective is to uplift the general spirit of black students at VCU, making them totally cognizant of their past, present and future in an effort to bring about unity and brotherhood with the black sector of the academic populace. The group is not funded and/or affiliated with any local or national groups . . . Clemson Student Body President Tim Rogers is optimistic about the passage of a bill which would allow students to drink in their dormitory rooms, saying that the university "need not enforce drinking rules which are beyond those imposed by civil law." . . .

University of Pennsylvania students met last week with members of the board of trustees of the university in the first of a

series of open monthly gatherings of students and trustees. Topics for discussion at the meetings are to be submitted by students one week prior to each meeting. The meetings are to be open without any registration to all members of the University community . . .

Temple University students have voted to institute a new form of university government, giving representation to faculty, students and the administration. The new government will establish student-faculty-administration councils at the departmental and school level to decide on academic matters . . .

The jurisdiction and actions of the Student Courts will be limited and more strictly defined this year at Fairfield University, Fairfield, Connecticut. Reasons cited for the revisions include the facts that in the past the courts have not provided a clear due process and were too student-oriented . . . A new committee called the Student Committee in Cooperation with the Board of Trustees has been established at Wilson College, Chambersburg, Pa. Membership will include the president and vice-president of the student government association, the four class presidents and six members of the Board of Trustees. The purpose of the committee is to provide a direct communication link between the Board of Trustees and the student body.

... What next? . . . Richard Mellman, a male sophomore from Grinnell College, was recently elected Homecoming Queen there.

Letters

from page 6

did one of my freshman-year professors start off the year by telling our class that the purpose of a liberal arts education was to obtain a well-rounded education, not to prepare for a career? Why did another professor write in a memo to his advisees that "What can I do . . . ?" questions were out of place in a liberal arts college? I agree that "a broad education . . . complemented by intensive study in a particular field . . . is the most appropriate preparation for life and citizenship" (Statement of Purpose for MWC); but can a college which claims to be part of the twentieth century ignore the problem of life after commencement? Many MWC girls do marry immediately after graduation; but is it too much to assume that at some time in her life a woman may have to - or (heaven forbid!) even want to - work? If her academic program has been without direction, she may have to settle for a job in which she takes no interest. If, on the other hand, she is told from the beginning what jobs her intended major can lead to; what courses will best prepare her for what she wants to do; what graduate training, if any, is necessary; what factors to consider in choosing a graduate school; and how she will go about finding a job in the not-too-distant "afterworld," she is more likely to use her abilities most profitably. Students who still maintain that they are here solely to "get an education" (or a husband, as the case may be) can ignore all this, choose the courses they like, and live for four years in scholarly bliss.

If this program is started at the beginning of freshman year (but don't let it end there!), we may find among our students less dampened enthusiasm, more appreciation for a truly well-rounded education such as the one outlined in the Bulletin's proposed curriculum, and more incentive to get out and do something at the end of four years instead of just to get out.

BETTY BARNHARDT

Another letter was received from Thomas Johnson commenting on the 4-1-4 system. It is available in the BULLET office.

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Calendar of events

MONDAY, NOVEMBER 25

- Freshman Class meeting, ACL Ballroom, 6:30 p.m.

WEDNESDAY, NOVEMBER 27

- Thanksgiving holidays begin, 12:05 p.m.

MONDAY, DECEMBER 2

- Classes resume, 8 a.m.
- Regular meeting of the Sociology Club, Lee 108, 6:30 p.m.
- NSA Film Festival, G. W. Auditorium, 7:30 p.m.

TUESDAY, DECEMBER 3

- Meeting of the Fencing Club, Lee 108, 6:30 p.m.
- Panel discussion of the Kerner Report, Monroe Auditorium, 7:30 to 9 p.m.
- SGA Senate meeting, Ballroom, 9 p.m.

WEDNESDAY, DECEMBER 4

- Meeting of the Mike Club, duPont Studio, 2:15 p.m.
- Meeting of the MWC Players, duPont Theatre, 4 p.m.
- P. E. Departmental Chairman meeting, Lee 108, 4 p.m.
- Meeting of the Physical Therapy Club, Combs 100, 6:30 p.m.
- Speaker: Henry Aiken, "The Concept of a Moral Principle," G. W. Auditorium, 8 p.m.

THURSDAY, DECEMBER 5

- Meeting of the Christian Science Club, Owl's Nest, 6:45 p.m.

FRIDAY, DECEMBER 6

- Meeting of the Day Students, 12:30 p.m.

SATURDAY, DECEMBER 7

- College Board Entrance Examinations, Combs 200, 8:30 a.m. to 6 p.m.
- Tutorial project, Chandler Lounge and classrooms, 9 a.m. to noon
- Movie: Madame Butterfly, G. W. Auditorium, 8 p.m.
- Christmas formal sponsored by the Sophomore class, Ballroom, 9 p.m. to midnight

MONDAY, DECEMBER 9

- General student recital, duPont Theatre, 6:45 p.m.

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Anatomy of a murderer

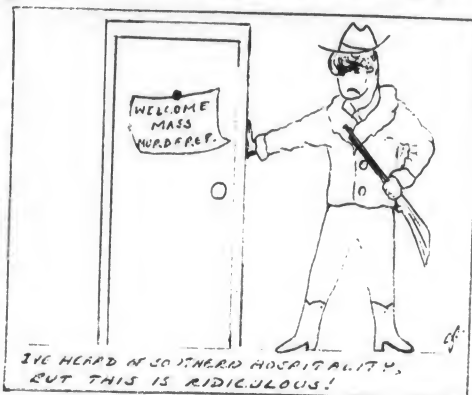
By TRACY ANTLEY

Beginning about two weeks ago, the rumor of a mass murderer lurking somewhere spread across campus like a wind rippling wheat.

Within a day most girls had been alerted that the mass murderer would attack some Virginia girls' school (later amended to the Northern Virginia area) within the near future, a time generally agreed to be within the next month — by January first at the latest.

At this point the precise record is unclear. The mass murderer, hereafter referred to as MM for lack of space, will appear as himself, as a workman, or dressed as an old woman. One person asserted that he was a jilted Marine out for revenge. MM will kill several-eight-twelve-fifty students in a dorm-room-the dining hall-the P.O. The victims will be shotgunned, stabbed, bombed, or strangled depending on the one which best fits in with the tale being told.

Advice has followed close on the heels of the mystical MM. Stay low and away from the doors and windows. If someone starts shooting in Seacobeck you should fall to the side of your chair and roll under the table. Never have dormitory doors been more religiously locked at night, and



traffic on stairwells decreases markedly after dark.

Contact with MM has been attempted through notes. Among others found on doors, blackboards, and walls are:

Dear MM, There are milk and cookies in the refrigerator. P.S. I have been good all year.

Dear MM, We have all gone home for the weekend — better luck next time.

MM: I am working on the desk; please wait until I return; I wouldn't want to miss all the excitement.

Dear MM, Have you ever been to Longwood? I hear it's lovely this time of year.

MM: This way to 4th floor North. Signed 4th floor South.

Welcome MM. Refreshments and restrooms inside. P.S. Please clean up any messes you make.

The rumor was attributed to a prediction made by Jean Dixon, the famous Washington seer. However, when contacted by telephone, she denied ever having made a statement concerning mass murderers in this state or in others where reports have spread. If it wasn't Jean Dixon, who started this MM business? Rumor has it that the mass murderer began it all himself.

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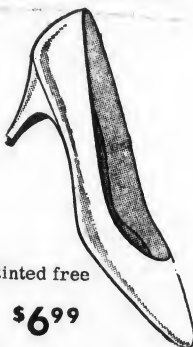
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News briefs

Arcturus collection

The SGA of Mary Washington College, in cooperation with Janus Films, will present this year two programs of NEW CINE-MA, The Arcturus Collection of internationally recognized short films. Program One will play on December 10 and 11 in GW Auditorium at 7 p.m., and Program Two on March 3 and 4. Each two-hour program of short films will feature prize-winning works from the seven major trends of international cinema.

Club trips to DC

The German Club is planning to go to the "Threepenny Opera" in D. C. on January 16. Anyone interested in attending should contact Faye Wells, ext. 468, or Emmy Ludwig, ext. 476.

Henry Aiken, lecturer

Henry D. Aiken, Professor of History of Ideas and Philosophy at Brandeis University, will address the students of Mary Washington College at 8:00 p.m., December 4. The topic of his lecture is "The Concept of a Moral Principle."

Dr. Aiken, formerly a pro-

fessor of philosophy at Harvard, is an authority on aesthetics, ethics, and value theory. He is the author of more than a dozen books and some 40 articles for scholarly journals, and he has also edited several publications in the field of philosophy.

Bizarre event Dec. 4

Yuletide spirit will prevail when the Junior Class holds its annual Christmas Bazaar Wednesday, December 4 in Ann Carter Lee Ballroom.

On sale at the bazaar will be Christmas decorations, knitted goods, earrings, and "just about everything," according to Mary Andrews, co-chairman with Margaret Muse. All items have been handmade by members of the class.

Six door prizes will be offered, with two drawings every hour. Refreshments will be offered, and a band will provide musical entertainment.

The bazaar will be held from 7 to 10 p.m. Tickets are 25 cents and may be purchased at the door.

Christian Radicalism explained

from page 2

conflict with God's, one must decide whether the nation or God is his ultimate concern. For the Christian, the answer is clear.

The concepts of Christian radicalism are not limited to professed Christians. Many social action groups have secularized their religious ethics and dropped notions of sin and forgiveness. Even if a person doesn't mention God, if he says, "Despite my knowledge of evil, I believe that there are higher possibilities for mankind," that person is speaking God-language.

The church can be relevant to the goals of Christian Radicalism. The church's mission is to go out into the world rather than simply cater to the needs of its members. Worship in itself is not doing God's work; it is rather a moment of rest. The point of worship is to gain strength to carry on the mission. The historical God is a political God, and God's action is in the world. The Christian goal is to realize God's will through action - here, now. The power of religion is to move us into the future.

Words are not enough to achieve God's purpose. Only lives are convincing, and the Christian image today looks very unattractive to the young. In spite of discontent with the Church as it is, abandoning it will accomplish nothing. The point is to reform it. If young people leave the church, then it won't be reformed. The

church must be led out of itself and into the world.

The Christian idea of community of love connotes the full potential of humanity to love everyone. The fullness of life, as Jesus exemplified it, has not yet been achieved. The community can be more loving, more just.

But love isn't a squishy feeling. Love does what has to be done to get rid of hate. This is the real mission of the church. It must become a dynamic institution, an instrument of divine will.

The same is true of campus

religious organizations. By forming an ecumenical group, they would address themselves to the whole campus, rather than being self-contained, isolated units. Their concern would be with liberal arts education and with the social issues of the world into which they are going. At a time when even the establishment is thinking in ecumenical terms, it is ridiculous to maintain rigid denominational lines that no longer have a reason for existing. An ecumenical group could be instrumental in uniting Christian radicals for forceful, effective action.

Joint Committee decides on evaluation handbook

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the publication. Such status also, of course, places the responsibility on the editors rather than on an official body of the college.

The committee believes that the refusal of permission to poll would obstruct, but not prevent, the publication, and moreover, that the obstruction could only make the published results less reliable and create dissension. We believe that faculty assent is unnecessary in the permission to poll because we do not believe such a poll constitutes an invasion of the privacy of the faculty member.

The committee recommends that advertising, selling, and distribution be permitted on campus (Dr. Whidden dissented, believing that any future evaluation should be subjected to the

same restrictions that were placed upon Yet). The recommendation reflects a combination of several positions: (1) that the publication itself, if not valuable, was not harmful; (2) that while the power of decision rests in different divisions of the colleges (SGA and the administration), the permission to poll and the permission to sell are linked, and to grant one without the other seems an unnecessarily complex decision; (3) that the legal problems can be handled by a disclaimer provision; and (4) that to obstruct the selling and distribution is likely to exaggerate the importance of the publication and to encourage its surreptitious distribution, and to create unnecessary friction among segments of the academic community.

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Theologian explores Christian values

from page 4

munity requires a great deal of tolerance: the sun shines on the just and the unjust alike.

One's human development, then, may be articulated as the progressive expansion of one's own horizon. To live according to "the reality principle." By constantly extending the range of one's experiences, understandings, values, decisions; by constantly stepping forward into the unknown; and by constantly taking risks, a man grows into and shapes both his own identity and his world. By contrast, to retreat from experience, understanding, judgment, decisions, is to refuse to grow; it is to constrict the circle of life and to diminish one's taste of reality. Experience alone is not enough, understanding is required; but not any understanding will do — one requires the discipline, the skills, the development required for judgment; and judgment without action is a barren sepulchre.

In the end, there arises the question of political and social programs. American society has a fantastic ability to assimilate its own critics and prophets. No sooner does a man speak harsh words than national television and national magazines cajole further statements from him; soon he is lost amid deterrents, mouth rinses, comedians, singers, and politicians. He becomes a "personality." He is "news-worthy." The young radicals need a strategy for defeating mass society and mass media. If the goal is personal identity, responsibility, genuine community, there are no automatic means, no methods reducible to the routines of mass production. One must go on one's way, living one's own life. Here, too, the medium is the message — and the message is that each one's life is his own. Each

must awaken and be converted at his own pace — no gimmicks will do the job.

On the other hand, the institutions in which men live affect the probability of actual occurrences of such awakening. . .

It is a radical question whether a capitalist system, even the modified socialist-capitalist system under which we now live, is capable of promoting the reality principle. It appears, rather, to stunt and mutilate the human spirit. On the other hand, the socialist-capitalist economic system does tend to eliminate poverty, physical misery, illness, and other chronic sources of suffering, at least among certain privileged races and nations of people. If the socialist-capitalist system were not in fact racist, and did not tend to concentrate its most rapid developments among the already rich, its benefits might be more widely sung, or at least entered into the ledger against its human emptiness. . .

Yet a community that is human, it appears, must deal with the conditions of life so lucidly stated by the Grand Inquisitor. Many men do not want freedom but rather, want bread and entertainment. There is an urgent need for as many others to rebel as possible. The fact remains that many men do not, will not, rebel. The point of any realistic political program is not, then, to convert the world all at once to liberty and justice. It is to find the lever of power that will promote the liberation of a few more men every minute of every day; it is to create the kind of institutions in which, at least, there is room

(for those who so wish) to breathe. One cannot hope that all men will join in this creation. If even only a hundred men are free and at work in genuine community, life on earth has salt and savor. One of the great practical needs of American life, therefore, is a vocation to poverty, community, freedom, and service. The new radicals are in fear because they have no models they can follow for life — for a few years of service, perhaps, but then, inevitably, the "sell-out." How can a man be in the world but not of it? Not even a thousand years of theology have solved that question. A man must run the risks; there is no other way.

But there are at least two separate strategies. One strategy is to live a more or less separate life, sustained by communities of special intensity. This was the strategy of the early monks, some of whom, like the Benedictines, have been able to live according to their basic spirit for fifteen hundred years. The hippie community of San Francisco and elsewhere represent a kind of contemplative order; the activist communities represent a kind of

practical down-to-earth reforming order. The second strategy is to work out a way of living in every part of the actual world, in every profession, in every way of life. The equivalent to this strategy is a lay movement, organized and unorganized, by within whatever corner of the system is given to them in order to wrest it from the closest approximation they can to the values they most deeply cherish. . . It should not surprise us, in view of the herculean task and the ab-

surdity of the system under which we live, that many of the best minds of our generation have gone mad and many others have simply opted out.

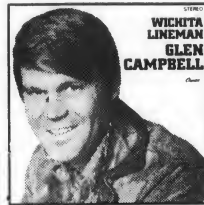
We have no right to expect the world to be more than absurd. Even the sign of Jesus, the cross, is absurd. Atheist and believer share the same dark night of the soul. Let as many as can work together in that night, shaping an ecumenical movement of those who hope to diminish the number of stunted lives.

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